THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar, B.A.

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIA'S PLACES OF PILGRIMAGE
KASHMERE:

BY K. S. RAMASWAMI SASTRI, B.A., B.L.,

Thy fancy wanders o'er the sweet and sacred place
 Where Rama banished form his royal throne
 A wider higher realm did win and own,
The love and worship of the Aryan race.
My pure God-seeking mind here stops and prays.
 At Nasik Panchavati pure atone,
 Like sunbeam through the ambient darkness thrown,
Comes from the past to guide to God our ways.
Far off doth shine the Chitrakuta hill.
 I feel awake in me new holiness
 And see in mind Sri Rama's form divine,
And Sita's golden feet by silver rill,
 Her lotus eyes full of love's tenderness
 And serving Laxman born of royal line.

॥ श्रीः ॥

॥ श्रीशारदाभुजङ्गम् ॥

By H. H. The Jagadguru of Sringeri.

यदा दण्डधृत्प्रेषिता भीमदूता
 महापापिनं मां समाक्रष्टुमारात् ।
समायान्ति तस्मिन्हि काले दयाब्धे
 मदीये मनस्याविरेधि त्वमम्ब ॥ १३ ॥

महापापिनं मां समुद्धर्तुमेव
 त्वया पुण्यपापे परोक्षे कृते हि ।
न चेत्सर्वलोका विजानीयुरेनं
 महापापिनं त्वां च वैषम्ययुक्ताम् ॥ १४ ॥

शरीरे स्वकेऽहंत्वमस्तं प्रयाया-
 दिति त्वां प्रपन्ना जनाः शारदाम्ब ।
समस्तेषु वस्तुष्वहंतां भजन्ते
 किमेतद्विचित्रं चिदानन्दरूपे ॥ १५ ॥

महाव्याधिशान्त्यै तथा निःस्वतायाः
 प्रणाशाय ये त्वां भजन्ते नरास्ते ।
जवाच्छूलिनः स्युश्च कृत्तिं वसानाः
 क एष प्रकारः प्रपन्नेष तेऽम्ब ॥ १६ ॥

तथा मोहशान्त्यै जना ये प्रपन्ना-
 स्ततस्येक्षणात्सर्वलोकेऽपि सद्यः ।
प्रमुह्यत्यवश्यं विचित्राम्बुराशौ
 मनो मामकं शारदे मग्नमास्ते ॥ १७ ॥

कनद्देहभाधूतसच्छातकुम्भां
 लसत्तारहाराढ्यवक्षोजकुम्भाम् ।
सदा त्वां जना ये हृदब्जे स्मरन्ति
 स्मरन्त्येव ते देवि शारीरकान्त्या ॥ १८ ॥

(To be continued)

Events of the Week

The returns to the Assembly, so far known, are distinctly encouraging and if they are indicative in any degree of the general tenor of the new body, one may take it that there will be a considerable liveliness in store for the Government during the next three years of its existence. That Pandit Madan Mohan Malaviya and Pandit Moti Lal Nehru should be returned unopposed is eminently befitting the position each has attained in the public life not only of their province but in the wider country outside. From Assam Mr. Kamini Kumar Chanda, a veteran Nationalist and Mr. T. R. Pookan, the Swarajist leader of the province, who accompanied Mr. Das duing his whirlwind campaign in this Presidency, have also been returned unopposed. In our own Province Rao Bahadur T. Rengachariar, an independent publicist, Mr. A. Rengaswami Iyengar and Mr. M. K. Acharya, both sailing under the Congress flag have been returned, in the first two cases with overwhelming majorities and in the last case on a minority of votes. Other independents also have been returned by this province for the Assembly. Mr. K. C. Neogy, who had shown himself possessed of grit in the last Assembly has also been returned unopposed. It will be noticed that the U. P. and the Madras returns are particulary encouraging. Mr. Jinnah's return is assured, as the two other competitors have withdrawn in his favour. It is to be hoped that Mr. Bipin Chandra will also win and so will, we hope, Mr. N. C. Kelkar. Altogether, we are like to have a number of men with a stronger vertebral column this time and Sir Malcolm Hailey and his fellow-bureaucrats will have to walk warily and dare not indulge in the pleasure of being vulgar at the expense of honoured leaders of the people.

***

Among those who have failed to be returned at the elections, so far as this presidency is concerned, a noteworthy name is that of Mr. T. V. Seshagiri Iyer. It has become necessary to refer to it owing to the cavalier way in which Mr. Das's organ has sought to refer to this gentleman. For a nominated non-official, it can hardly be denied that Mr. Seshagiri Iyer was always to be counted as an asset to the popular cause, such as it was in the Assembly. And as the *Tribune*, which has gone to the root of the matter here, says, it is surely a pity that the gentleman could not have been found a safer seat. It is on an analgous principle that we note Pandit Malaviya supports the candidature of Munshi Iswar Saran for the Legislative Assembly, though the Munshi belongs to none of the Congress parties. Mr. Das, who is an odd example of political leadership, it is a pity, has allowed himself the privilege of talking as fancy dictated and not as an equanimous view of the country's larger interests would demand.

***

The *Forward*, Mr. C. R. Das's newspaper, expresses its satisfaction at Mr. T. V. Seshagiri Iyer's defeat thus : "It shows that the electorate are in no mood to give another opportunity to persons, however eminent, to co-operate with the bureaucracy to make the sham reforms a success." Seldom have we seen more ignorance condensed in a single sentence of arrogance surpassing that ignorance. Passing over the obvious retort about the large number of cooperators elected to the Council of the province, it is very much doubtful if the Swarajist candidate will be as capable as Mr. Seshagiri Iyer in the discharge of his duties. Mr. Das, we fear, is somewhat too previous in his jubilation, seeing the pie-bald combinations of his party. It is a great pity that, owing to a combination of motives badly mixed, Mr. Seshagiri Iyer whose sympathies with the N. C. O. movement have been often strongly expressed should have been opposed by a "Swarajist."

***

The Government of India have passed final orders on the report of the Arms Rules Committee and after carrying out the necessary amendments in the existing rules have republished them as Arms Rules, 1924. The recommendations of the Committee could not be accepted *in toto* in the light of the difficulties pointed out by the local Governments. The Ministers and members of the Indian Legislature are to be exempted for their term of office, though the exemption to the latter had been agreed to with some reluctance in view of the invidious distinction implied between the local and the central legislatures. They do not agree with the Committee to recognise in the rules an "entitled class," but hope that the local Governments would generally adopt qualifications for this class laid down by the Committee for their eligibility. The discretion of the District Magistrate is to be preserved but his action has been subjected to appeal. The question of the employment of an agency of enquiry is left to local governments, the Government of India deprecating in this connection the reflection by the Committee on the good faith of the Police. The arbitrary limit on possession of ammunition is to be removed and the principle of compulsory registration of firearms by exemptees is accepted. The report of loss of firearm has been made obligatory and, while in view of financial stringency the initial license fee is maintained, the renewal fee has been reduced by half. The principle of All-India licenses has been accepted subject to any restriction put by different provinces and, while no general order is considered necessary it is believed local governments will promptly dispose of applications for grant and renewal of licenses. Several other recommendations of the committee for facilitating the administration of the rules have also been accepted and the Government of India trust that the revised rules coupled with the sympathetic administration of the rules by the local Governments should go far towards the removal of such dissatisfaction as may still remain.

***

Those who delight in the ironic will have had a more than ample and succulent fare in the address, which the daily press published in extenso some little time ago, of Lord Birkenhead on International Law before the Canadian Bar Association. He brought out the central fact that for the enforcement of any law, a compulsive assertion by a superior is vital and indispensable. As long as human passions remain what they are "a law is not a law unless some one superior to yourself can penalise and chastise you for its breach." The record of the Great War and still more aftermath—for which we think the Ex-Chancellor must also shoulder his share of responsibility—bear out the truth of this *obiter dictum*. What if the issue had only depended on moral pressure ? To quote Lord Birkenhead again, "Germany laughed at international law, and with this justification. If she had won the war, she would have dictated her terms with impunity, and as the strong have many friends, would have found many apologists." Hence the peace of the world must depend upon the recognition of the right by the strong. How likely that is seen in the fact that the Great Powers while applauding peace sentiments are busy devising deadlier engines of destruction.

***

Babu Aswini Kumar Dutt, whose death at the age of 68 has been announced, is one of those men whose career is a protest against the methods of administration of this country. Born to a fair competence, he thought nothing more important than to elevate the youth of the country as a schoolmaster by his own selfless life. A man of retiring habits and inclined to value the contemplative life far above all he yet was prominent and came to public notice through the boycott agitation of the opening decade of this century. The local Government, particularly at Barisal, was paralysed due in large measure to his influence. This led to his deportation as no tall poppies are needed by an administration which values symmetry above everything else. Though an adherent of the non-co-operation movement declining vitality prevented his more active participation in it. His "Bhakti Yoga," written in Bengalee, has been highly praised. He was a source of unfailing inspiration to many. And the country has lost in him not merely a genuine patriot, but a large-hearted philanthropist and a true son of God.

The Hindu Message

Nemesis.

Except for the bye-election necessitated in the Ganjam Rural constituency by the death of one of the successful candidates, the elections to the local legislature are all complete. And the tangle about the ministerships has been solved by His Excellency Lord Willingdon asking, against all constitutional propriety, for the resignation of the Ministers before they find out their strength on the floor of the new Council and appointing a new ministry, wherein Sir Kurma Reddy is replaced by Dewan Bahadur T. N. Sivagnanam Pillai of Tinnevelly. This is a dangerous constitutional convention that His Excellency the Governor has sought to build up which centres authority in the hands of the Governor, instead of its being centred, as it ought to be where the ministers are concerned, in the legislature. But on this question and the many cross currents that have so largely overflowed the press in the matter of ministry-making, we shall have something to say before we finish.

The "Hindu," which has been placing its readers under a deep obligation to it by its lucid analyses of the composition of the new Council at various stages of the election, recently gave the following view of its composition from the point of view of caste and creed :

Brahmans ...	11	Chowdri ...	2
Sourashtra Brahmans	1	Nadar ...	1
Reddis ...	6	Padayachi ...	1
Naidus ...	6	Gounder ...	2
Pillais ...	6	Nattukotta Chetties	4
Mudaliars ...	6	Other denominations	12
Badaga ...	1	Mahomedans ...	12
Chetties ...	7	Indian Christians	5
Nairs ...	4	Europeans ...	5

From an earlier list published by our contemporary it was inferred that in the new Council, and including the malcontents, the 'Justice' party had only 35 seats or less ; the number of Brahmans came to a dozen ; and the Mohammedans a solid block of 13. The Svarajists are in a considerable minority, though they are as block as influential as any other group. It would thus seem the ministerialists have been routed. As the "Swarajya" put it, the policy for which Sir P. Theogaroya Chetty and the Rajah of Panagal stand has been completely discredited by the electorate : and the considerable body of Non-Brahmans who have been returned are distinctly of a more progressive mind in politics. In truth it could not have been otherwise. The Non-Brahman clique which went under the name of Justice party was so long intent on merely parodying that so often abused word "Justice." It stood not for social justice ; for otherwise there would not have been so considerable a defection of the depressed classes from its protecting aegis. It stood not for political justice ; for then the present debacle would not have happened. Neither would it have been necessary to resort to the various genuflexions of tea parties nor a call for the proscription of important leaders. Some of these malodours we saw about six months ago. So true is it that, when you seek to build up a party on the shifting sands of communal hatred on the still more dangerous quagmire of self-interest as the sovereign key to political ills, you are heading straight to the rocks. Sir P. T. Chettiar himself lucidly analysed for us the bases of his party; it stood principally for driving out the Brahmans from Government Offices and installing non-Brahmans in their places. Naturally there was not bread enough to go round to satisfy all the hungry stomachs and vociferous mouths. There came that astonishing series of frantic appeals, conferences and confabulations of which the last we saw but two weeks ago. The wiser heads naturally thought it more politic to denounce the patently aristocratic character of the clique of which they were till lately the willing slaves and tools. The emergence of another force, avowedly democratic in the broadest sense and admittedly working against two handicaps, shamed some of these Non-Brahman candidates and led them to find in themselves unsuspected democratic leanings. The powerful driving force of self-interest, erected into a system under the aegis of that hale, old Non-Brahmin knight, suddenly transferred itself into a fearful democratic impulse. We do not want to probe it any deeper ; but on some at least of these men who have put on themselves a late democratic

mantle lies heavy the blame and the responsibility for the shameful mess in which our affairs have been placed by the junta that had planted itself in the ministerial seats.

Now therefore the posture of affairs will have been grasped by the reader. We are afraid that Lord Willingdon, far from paving the way for the establishment of desirable constitutional conventions has only made things worse by thus arbitrarily calling for the resignation of the ministers and re-constituting the ministry. The justification for the conduct which His Excellency pursued three years ago cannot hold good today. Even in those days, it was not valid. And though we think it is paying the mock legislatures a very high and undeserved compliment to judge them by Burke's solemn standards, the subsequent record of the ministry and the sheeplike acquiescence of its voting machines in its actions, till even the machine latterly got out of control must ever remain a great reflection on His Excellency's political wisdom. The talk of majorities may easily be overdone: and if it was at all rational to talk like that in 1920, how is Lord Willingdon's action the other day in reconstituting the ministry on the line he has done to be justified ? The returns of the election show three distinct groups, differing in aims and methods, but still one in at least their professions of progressive politics, and all three of them determined on preserving their freedom of action and not averse to a combination for the purposes of unseating the Ministry. Unless indeed there is the Mephistophelian satisfaction that the seats are so gerrymandered as to make effective unity impossible, it is difficult to understand this belittling of the portents in the air and the composition of the new Council in the constitution of the new ministry. We hope when within a few days the Councillors meet, they will hit upon a concerted mode of action.

Straight Talk.

The Lee Commission at its first public sitting on Wednesday last examined Mr. K. C. Roy of the Associated Press of India. His evidence is in many respects remarkable, and, but for the ugly fact that that Commission has already pre-determined the issue presented to it, Mr. Roy's evidence must go a great way in strengthening the Indian case as it is or might be put forward by subsequent witnesses. That that issue has been predetermined should have been proved to the reader by the elaborate apologia which Lord Lee made on opening the Commission, by way, his lordship remarked, of clearing misundetstandings. But to return, Mr. Roy is a journalist of 25 years' standing and a publicist of high reputation with an intimate knowledge of the questions of the day ; and though, as he himself said, he went to England as a member of the Moderate deputation in connection with the Reforms, he took care to point out that he appeared before the Commission as a non-party man. And although he appeared to lean more to the Liberals than to the Nationalists—as when answering Mr. Samarth's leading questions—every word of his evidence came from a sincere patriot who would have his countrymen entrusted with vast powers, fully conscious that they would acquit themselves well. And he has stated the fundamentals clearly : and stood his ground in his cross-examination very well. Both Lord Lee and Sir Reginald Craddock tried to shake the witness, but failed. He had no difficulty in scotching the ugly pride of Englishmen that their presence in India was the only safeguard for peace in the welter of Indian communal discords. "The treatment of communal troubles by a foreign agency was rather a novel method," spoke out Mr. Roy. "You do not make for peace, you unsettle peace" was his pointed reply to the President's proud observation that Britain had helped Ireland to solve the communal trubles. That irritating reference we hear on all occasions as stamping on us the brand of inferiority, we would fain hope, has at last been given a quietus by Mr. Roy's unequivocal declaration that "the long period of foreign rule in India has really made the people forget that they can trust their own countrymen." Nor did other like questions fare any better at his hands. Sir Reginald Craddock, the old Indian bureaucrat, who knew the masses and their wants, could not ride it as he thought. His attempt to make a point of the "irresponsibility of the legislature" was effectively snubbed by Mr. Roy's effective retort to "make the legislatures something more substantial than mere toys," for elderly men to play with. In regard to general recruitment of the services, he made the Indian view-point equally clear. If a proportion were needed it should be fixed for the European element and not for the children of the soil who have an indubitable right to look for a career in their own country be it even the highest. In deciding the machinery of control, the pathetic helplessness of the ministers was very clearly pointed out by the witness. And he pointed out that the emoluments of the Services should be regulated in view of the financial conditions of the country. And we are very gratified that Mr. Roy exposed relentlessly, with great force and effect, the sinister propaganda against this country carried on in England, in which the Secretary of State practically has acquiesced.

The Congress Working Committee called for what it calls an informal conference of leaders of the provinces to consider the Akali situation. That meeting came off at Amritsar last week and a statement has been issued which shows that an Akali Sahayak Committee has been formed, two of whose members will reside at Amritsar and which will "render necessary assistance including financial aid to the Akalis." That the challenge to the Akalis, in so far as it is a denial of fundamental rights of the individual, is a challenge to the entire race is a proposition which we do not feel called upon to dispute. But in view of the Congress leaders' assertion—of some of them at any rate—that they have nothing to teach but everything to learn from the Akalis, it turns a trifle superfluous. The Civil Disobedience Committee, whose moving spirit is our friend Dr. Saifuddin Kitchlew, has gone one step farther and has indicated what form that "aid" can best take. He invites us to consider an all-India participation in a struggle whose bases for the moment are religious and only secondarily political. We fear Dr. Kitchlew is rather overzealous: and to seek to enlist non-Sikhs in the Akali Dal is to our mind, to give away the whole gravamen of the Akali charge against the authorities. A little thinking will not be amiss now and then even to Dr. Kitchlew and his friends. The appointment of a publicity officer is on a different category and though it might after all prove infructuous, we are disposed cordially to welcome it. There are very many indications that news from the Punjab is either being refused onward despatch to other provinces or is very vigorously censored.

* * *

The Bombay Association of the Institution of Engineers (India) had a dinner the other day at which H. E. Sir George Lloyd was the chief guest. A newspaper report will have it that His Excellency concluded his speech with the following words. He said that the talk of colour prejudice on the part of the bureaucracy was a delusion. "What we want" His Excellency said, "is men of character, honesty and capacity. It did not matter if they were pink, blue or black." He asked them to remember that five-sixths of the Empire was coloured. Could they afford to be colour-prejudiced? There was no question of colour. He told them not to believe the lunatics who told them that there was such a distinction. It was a question as he had said of honesty, character, and capacity. They wanted men with these qualities and with a kick behind them. It did not matter who they were. Everyone was striving for freedom, and they (the bureaucracy) were with them. He asked them to get away from the cheap talk of the newspapers. (Prolonged Cheers).

* * *

A perusal of the whole speech and particularly the portion extracted in the preceeding paragraph confirms us in a suspicion we have always had that cheap talk is not a monopoly of newspaper men alone, and that Governors in spite of their estimable virtues are not free from them. If five-sixths of the Empire was coloured, says His Excellency disingenuously, you cannot say we have colour-prejudice. And with a self-righteousness which Gen. Smuts may well emulate, Sir George Lloyd would suggest that if the coloured are only hewers of wood and drawers of water in an empire of which they have the proud privelege of being five-sixths, it is not because of colour prejudice. No, dear me, no! This is very Lloyd Georgian. It was all a question of honesty, character and capacity—qualities which the coloured have always been condemned by their masters as wanting in. "They wanted," the retiring Governor went on quite cheerfully, "men with these qualities and"—what is more significant—"with a kick behind them." The which in time will be a kick administered severely enough to the coloured louts who have not "honesty, character and capacity." Well, well, His Excellency asks the Engineers to get away "from the cheap talk of the newspapers." Seeing that His Excellency provided them with so large a share thereof out of the unfathomable stores of his wisdom, the Engineers might well call back their subscriptions—if ever they do subscribe—for all the dailies of this country for some long time.

Social and Religious.

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswamy Sastri, B.A., B.L.

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA XI

(*Continued*)

अर्जुन उवाच

स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ३६ ॥

Arjuna said

O Hrishikesa (God of the senses)! Rightly does the world rejoice in thy glorious renown and is enamoured of it. The demons fly in fear to all the quarters. The entire hosts of Siddhas bow to thee in adoration.

Notes:

1. In the Mantra Sastra this is known as a Mantra Raja. Sri Nilakanta says:

अयं श्लोको रक्षोघ्नमन्त्रत्वेन मन्त्रशास्त्रे प्रसिद्धिः । स च नारायणाक्षरसुदर्शनास्त्रमन्त्राभ्यां संपुटितो ज्ञेय इति रहस्यम् ।

कस्माच्च ते न नमेरन्महात्म-
न्गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

How should they not, O Great-souled one! bow to thee, who art greater than even Brahma and who art the Primeval Creator? O Thou Infinite one, O God of gods, O Abode of the Universe! Thou art the Imperishable, Thou art the manifest and the unmanifest; and Thou art that which is beyond them.

Notes:

1. Sat and asat are the manifested and the unmanifested which form the Upadhis of the Akshara which is immanent in them, which transcends them, and which are really Himself (परमार्थतः)

2. देवेश He is the God of gods. All adorations to all the gods reach him.
सर्वदेवनमस्कारः केशवं प्रतिगच्छति ।

3. अक्षरं Sri Ramanujacharya says that this word means the *Jivatma*. He says that the Lord is Akshara Jiva *Sadasat* Prakriti and *Para* Mukta and that all these are His body.

त्वमादिदेवः पुरुषः पुराण-
स्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

Thou art the primal God, the ancient Purusha. Thou art the supreme refuge of the universe. Thou art the knower and the knowable

Thou art the Supreme Abode. By Thee O Thou of Infinite Form is pervaded the entire cosmos.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

Thou art Vayu, Yama, Agni, Varuna, the Moon, Prajapathi and the Great Grandsire of all. Salutation, salutation to Thee a thousand times and again and yet again salutation, salutation unto Thee.

NOTES:

1. प्रपितामह He is the father of even पितामह Brahma.

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

Salutation to Thee before and behind, Salutation to Thee an every side, O Thou All! Thou art infinite in power and infinite in prowess. Thou pervadest everything and therefore thou art the All.

To be continued.

Literary and Educational.

A Great Englishman—John Morley.

BY L. V. SUBRAHMANIYA AIYAR, B.A.

The death of Lord Morley of Blackburn, "the disciple of Mill, the lieutenant of Gladstone, and the friend of George Meredith," removes, from the company of Englishmen by far the greatest survivor of pre-war England; and with him passes the only link that bound modern England to the heroic Victorian age.

Men may easily be named who excel him in successful statesmanship and political achievements, or who have been more reputed in the field of letters; but "that particular combination of a secure and accepted supremacy in both the fields of politics and literature," that just harmony of the best qualities of the scholar, the man of letters, the critic and the politician is found only in Lord Morley. We may speak of Lord Morley, as an accomplished scholar ever conversing with the mighty minds of old, and seeking instruction from their lessons; or as the gifted man of letters who enriched English Literature by producing some of the most enduring works; or as the great liberal statesman who spiritualised political life by breathing into it, his spirit of high moral integrity, love of truth and right, and noble idealism; or lastly as a man who was "a vivid example of public duty and private faithfulness."

To attempt an elaborate study of his manysided personality, is, I believe a task of no little difficulty. All that I intend to do in this article is only to touch briefly on certain aspects of his personality with a view to make a general estimate of his work and his greatness.

Journalist and politician. After graduating in the year 1856, Morley at the age of 21 came up to London with the idea of trying his fortunes there. He took up the teaching profession, but soon rejected it after a short and painful experience; then read for the bar where also he did not make any headway, much to his "enduring regret" and finally resolved to try his hand at journalism which as he feared did not kill him, but on the other hand brought him distinction. There was no other profession for which he was better equipped or which suited his tastes and aptitudes more than journalism; and it was through the journal that he came into personal touch with "the greatest formative influence of his early life"—John Stewart Mill.

He first became the editor of the then moribund "Literary Gazette" which was destined to be short-lived. He soon came to be well known as a "pointed and incisive writer of no mean merit and some of his literary notices attracted the attention of Mr. Cook, the distinguished journalist who gave him a place on the "Saturday Review." In 1867, Morley succeeded Mr. Lewes as Editor of the fortnightly Review and for some time of the Pall Mall Gazette till 1883.

As I have already said, it was journalism that first raised Morley to eminence. His ripe scholarship, strong critical acumen, daring originality and high intellectual quality of his writings stood him in good stead in his new profession. He elevated journalism to the dignity of sound literature; and invested it with a special importance and purpose which it had lacked till then. By his work and high example he established beyond doubt the nobility of the journalistic profession, its great responsibility and privileges, and above all showed that it is a profession worthy of the greatest men and the best minds of every age. Most of his literary and political essays were written as articles to these reviews and were later collected together in the form of a book.

It was not long before the young and promising journalist entered the arena of politics. He came into Parliament in middle life, when he had built up a good reputation as a literary critic and journalist. In 1863, after two defeats, he was returned at a by-election to Parliament, and the same year he presided over the Liberal Congress held at Leeds. Even so early as that, his independence and honesty of conviction and utterance won for him not only the respectful hearing but also the regard and admiration of all political parties in England. Though he had not the gift of "copious expression," so essential for success in Democaacy, Morley was no mean speaker. He had neither "the music or the extravagance of a Burke," nor the polished periods of a Macaulay, nor the rolling flow of a Gladstone; but there is a high philosophic tone about his speeches a certain gravity sometimes bordering upon austerity, a unique literary grace, and a clear ring of sincerity which impart to them a peculiar charm and effect. Morley was not incapable of producing striking emotional effects at times. In some of his speeches he rises to the highest levels of eloquence and emotional appeals; as for example his speech on the question of the creation of Peers in 1911, and, some of his Indian speeches. However, a certain want of intellectual sympathy between him and his audience, made his speeches very often ineffective.

About this time he became acquainted with the veteran liberal leader Gladstone; this acquaintance very soon ripened, under the deepening influence of a similarity of political ideals and a certain intellectual and temperamental affinity into a warm and lasting friendship which only death broke. Morley is even credited to have exercised an especial influence over

Gladstone. In 1886, Morley was made Irish Secretary which office he held only for a short time. In 1892, he again entered Parliament for Montrose and held office till 1898, when he retired for a second time and devoted himself entirely to the pursuit of literary schemes till 1905.

Morley was one of the greatest Liberals of the nineteenth century, and may be said to be the best exponent of Victorian Liberalism in some of its higher and nobler aspects. As a modern writer puts it "he like Brutus worshipped at the shrine of his own political integrity." He had not the ability to capture the imagination of the common people and of winning them over to his side, the capacity to make quick and ready decisions with celerity and promptness, the power to adapt himself to changing circumstances and the high self-confidence and daring to take a bold leap into the future. He was more advanced in his views than the liberals of his party. It used to be said of him that the British public opinion on every question was just the opposite of what Morley thought about it. As a politician he is a class by himself. His principles were too high, his ideals too sublime for the politics of his age; he brushed aside the current accepted political standards of the day as coarse, low, and unworthy, of an honest citizen. He revolted against the degradation of politics into a mere unseemly game of evil; he preached the need for lofty ideals in public life, and always insisted on the importance and value of Character in politics. He purified the political life of the age, by infusing into it his moral fervour and passion for truth. He says "only a proportion of each in a society can have nerve enough to grasp the banner of a new truth and endurance enough to bear it along rugged and untrodden ways." As Mr. A. G. Gardiner rightly observes "no man in our public life ever lived more steadily and unfalteringly by the lamp of truth than John Morley." He was a hearty hater of war. He condemned the Boer war and when the great conflagration of 1914, broke out he quietly retired from office as a protest against the unwise British Foreign Policy. War, he regarded as the calamity of human nature and as a lover of peace he did everything in his power to put an end to it. He was a passionate lover of Liberty and a firm believer in the dictum that every nation has a right to be free and independent. He strenuously advocated Irish Home Rule and was a sole supporter through thick and thin of Gladstone during his famous Irish fights.

Morley and India. In this connection it becomes necessary for us to consider Morley's relations with India. In 1905, he was made Secretary of State for India, which office he held till 1914.

The first few years of his regime were disappointing, and not a little disconcerting to educated India. He himself speaks with much regret about the policy of repression which he was constrained to adopt especially of the arrest and deportation of the nine Indians. He felt rather keenly the ridiculous inconsistancy between his professed liberal convictions and principles and the repressive policy he had to adopt. His letters to Lord Minto at that time clearly show that he made no secret of the feelings of self-reproach which were aroused in him by such conduct on his part. But he soon made ample amends for his sins. His unerring vision enabled him to see what none of his contemporaries could see that, there was come in the history of our country "one of those great moments, oportunities which may come and go but which rarely return." And the shrewd statesman as he was, he seized this opportunity of doing a good turn to India. The issuing of the memorable Despatch of 1907, the formulation of the Minto-Morley scheme and the inauguration of the new Constitution which existed till 1921, are all too well-known to need mention. The reforms of 1909, form the one great service rendered to India by Morley. It cannot be denied that the reform was a decided step in the direction of India's political goal as defined by the declaration of June 1917. True it is, that Morley did not make India self-governing at one stroke; he never intended to do so: nor could have done so even if willing for the thing was then an obvious impossibility. To belittle his services to India on this account, to say that he only threw a few crumbs of political power to us, and to maintain that his reforms were a mere sham and a piece of political trickery is to be blind to the facts of history. That Morley should have felt the need for a definite change of policy towards India, and that he should have tried to enunciate a fresh policy and carried it out against very unfavourable circumstances reflects much to his credit as a statesman. He gave India new oportunities of learning the arts of Government. Let us not forget the fact that the reforms of Morley were met with a kind and favourable reception in this country unlike the Montford Reforms which have satisfied no party. Let us also not forget the fact that Lord Morley had some share, however small that might be, in furthering the political progress of India. It must also be borne in mind in justice to that great statesman, that he, in his later days realised his mistake in thinking that representative Government was not good for India, and admitted the need for the introduction of such institutions into the country. In the dust and heat of political controversy, one is apt to overlook these facts. It is very rarely that we get such a high-minded and accomplished statesman as Secretary of State for India.

To be continued.

The Ethical Aspect of the Vedanta.

By V. R. Ramachandra Dikshitar, B.A.

Among the few well-known writers and thinkers of India, Professor K. Sundararama Iyer occupies rightly a preeminent place. His masterly pen, his versatile intellect and his vast knowledge and above all the wonderful art of expressing terse and technical ideas in a truly simple and intelligible way are peculiarly his own. The Indian Public, especially the South Indian one, is well aware of his numerous writings and contributions, at once learned, instructive and interesting, for the last thirty years and more. The Sri Vani Vilas Press deserves our great thanks and congratulations for bringing out those treasures of wisdom from his pen buried in the several journals of this land for the use of the public. I am sure the public would welcome this heartily. The first of the contemplated works has been published under the heading 'the Vedanta, its Ethical Aspect.'

At the outset the learned author defines the Veda thus: 'The Veda is not a book: it is not an authoritative set of doctrines proclaimed by any human personality or systematised in course of time into a consistent whole so as to withstand the shocks or respond to the needs, of time and circumstance. But it is a part of the eternal order of nature.'

Then he carefully distinguishes the difference between a world-wide religion and the universal religion and proves by various arguments the universality of the Vedantic Religion. After explaining some of its practical aspects he concludes that true progress can only come by a proper recognition and practice of Vairagya.

Then the learned author proceeds to define what Karma or Dharma is, and speaks of it as 'the entire body of the laws of conduct which form the ritual and morality of the Vedic religion.' The most interesting Chapters of all are those dealing with 'Karma and Service,' 'the conception of Swadharma' and 'Karma and the modern state organisation.' Again the intricate and thorny question of caste and its origin is treated in a really able and scholarly manner. One can be sure that these Chapters would go a long way to remove several misconceptions regarding our society and its component parts. After elaborately discussing the fruits of Karma in their various aspects, the learned Professor concludes 'we cannot here exhaust all the problems and riddles of Karma.'... 'Solutions can however easily be found as difficulties arise.'

We hope the young of this land would go in for books of similar nature, understand rightly what their great religion is, and then think and act for themselves.

Miscellaneous.

Prime Ministers of Great Britain, A study.

(continued.)

We turn now to his son, the second William of that name. He became Chancellor of the Exchequer at the age of twenty-three and Prime Minister at the age of twenty-five. It was, however, said of him that he was never young. He entered the House of Commons, says Lord Rosebery, as an heir enters his house. It was his mistress, his stud, his dice-box, his game-preserve; it was his ambition, his library, his creed. At the age of 25 he rose to the highest position in the state and retained it with glory for an unbroken period of seventeen years. Writing in October, 1784, Gibbon said: "A youth of five and twenty who raises himself to the Government of an Empire by the power of genius and the reputation of virtue is a circumstance unparalleled in history." And there was genuine respect mixed with banter in the well-known couplet.

"A sight to make surrounding nations stare—
A kingdom trusted to a schoolboy's care".

Pitt possessed in an eminent degree the self-confidence which had made his father say: "I am sure that I can save my country and nobody else can," and which made himself say later, "I place much reliance on my colleagues; I place still greater reliance on myself". Alone, unaided, opposed by parties at home and abroad, this young statesman fought against Napoleon.

The three main passions of his political career were peace, retrenchment and reform. The irony of circumstance made it impossible for Pitt to devote much time or energy to any of these three. After seventeen continuous years of office, he resigned on the Catholic Question and was succeeded by Addington. As a doggrel of the time said:

Pitt is to Addington
As is London to Paddington.

Addington soon realised, however, that he could not carry on the administration, and Pitt's second ministry of a hundred days came into existence. Napoleon, Fox, Erskine, Wilberforce, even the King were ranged against him. He himself was in broken health. His last speech was delivered in Guildhall. The victory of Trafalgar had been known. His health was drunk as the saviour of Europe. The full text of that speech is: "Europe is not to be saved by any single man. England has saved herself by her exertions and will, as I trust, save Europe by her example". The news of Austerlitz shook him,—was probably the immediate cause of his death. "Roll up that map," he said, pointing to the map of Europe, "it will not be wanted these ten years". He died on January 23, 1806, his last words being "O my country! How I leave my country." Parliament decided on a state funeral and a public monument at Westminister. A month after his death Pitt was laid in the Abbey by his father's side, amid a splendid pomp of public grief. "The statue of the father," said Wilberforce with fine feeling, "seemed to look with consternation at the vault that was opening to receive his fovourite son."

Pitt was a great speaker. His action in speaking was vehement and ungraceful; he was described as sawing the air with windmill arms, and yet in an assembly which contained the best representatives of English Eloquence, in the company of Burke, Fox, Sheridan, Wilberforce, Windham, his superiority was unchallenged. Fox was verbose by his repetitions, and Pitt by his amplifications. Fox once confessed that although he himself was never in want of words, Pitt was never without the best words possible.

Wilberforce, speaking in the House of Commons, long after Pitt's death, said, "I am no worshipper of Mr. Pitt; but if I know anything of that great man, I am sure of this, that every other consideration was absorbed in one great ruling passion—the love of his country." And Lord Rosebery well sums up this great servant of England, "From the dead eighteenth century his figure still faces us with a majesty of loneliness and courage. There may have been men both abler and greater than he; though it is not easy to cite them; but in all history there is no more patriotic spirit, none more interpid and none more pure."

* * * *

We have next the two Grenvilles, George and William. The latter led the Ministry of all Talents of which Fox said with his characteristic levity, "we are three in a bed." Within the space of fifty years, says Macaulay, three first lords of the Treasury, three Secretaries of State, two keepers of the Privy Seal, and four First Lords of the Admiralty were appointed from among the sons and grandsons of the Countess Temple—a record hardly surpassed by any English family. Then there were Bate and North. Bate suffered from an undeserved unpopularity, though it is only fair to admit that his elevation was undeserved also. The secret of Lord North's success and popularity was his unfailing good humour. He was much inclined to somnolence or to the appearance of it on the Treasury Bench. On one occasion an opponent who was belabouring him with invective was so enraged at this that he exclaimed, "Even now, in the midst of these perils, the noble Lord is asleep". Without opening his eyes, North said wearily, "I wish to God I was". Gibbon, who was no sycophant, dedicated one volume of his History to North in the following noble words: "Were I ambitious of any other patron than the public, I would inscribe this work to a statesman, who in a long, a stormy, and at length an unfortunate administration, had many political opponents, almost without a personal enemy; who has retained, in his fall from power, many faithful and disinterested friends; and who, under the pressure of severe infirmity, enjoys the lively vigour of his mind and the felicity of his incomparable temper. Lord North will permit me to express the feelings of friendship in the language of truth, but even truth and friendship should be silent, if he still dispensed the favours of the Crown."

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* * * *

It is exceedingly in the fitness of things that Prof. Sundararama Aiyar should employ the evening of his life to such ennobling studies on Vedanta and we hope he will be spared for several years more with health and strength so that he may devote his great knowledge and talents to the production of similar works for the benefit of his less enlightened countrymen.

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